

God Must Rule The Heart

By MOHANDAS K. GANDHI

Capturing Liberation

By PARAMHANSA YOGANANDA

Killing For Sport

By GEORGE BERNARD SHAW

Philosophy and Modern Life

By PROFESSOR P. S. NAIDU

Winter Time Is Salad Time Too

By LILLIAN R. CARQUE



Scenes From India (3)

Photo by Leonard Paul Huish
Sunday morning scene. Carrying produce to Barjuliha through the rice paddies.

EAST-WEST

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Symposium

On

Saints and Renunciates

★ Love the Saints of every faith;
Put away thy pride;
The essence of religion is
Humility, Service, Sympathy
—Not fine clothes,
Not the yogi's garb and ashes
Not the blowing of the horn,
Not the shaven head,
Not long prayers,
Not recitations and torturings,
Not the ascetic way,—
But a life of truth and love
Amid the world's temptations.—*Guru Nanak.*

★ God-men are the circles whose centers are everywhere and have become straight lines.—*Ram Tirath.*

★ We are not afraid of the world and of men. Wherever we are and walk, we may always have our cell with us. For Brother Body is our cell, and our soul is the hermit that remains within praying to God. If the soul does not remain quiet in the body, little profits the pious a cell made by the work of his hands.—*St. Francis.*

★ We make no difference between prophets.—*Koran.*

★ Know that the saint and the sinner are twin brothers, whose father is our Gracious King, and that one was born but the moment before the other, wherefore we regard him as the Crowned Prince.—*Kahlil Gibran.*

★ Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight.—*Lord Mahavira.*

★ Let us cultivate respect for the sages and saints and heroes of East and West. This international outlook is essential to the New Civilization which we must help in building. The world's hope is not in aggressive nationalisms of hate but in a new international vision of the Family of Nations, the Brotherhood of Man. Let young India say: "All the heroes of East and West are mine. Shri Rama is mine but also, Abraham Lincoln; Shri Krishna is mine but, also, Jesus; Mohammed is mine but, also, Mahavira; Moses is mine but, also, Mansur; Zarathustra is mine but, also Xavier; Guru Gobindsing is mine but, also Gotama Buddha!—*T. L. Vaswani.*

★ Through such souls alone, God stooping, shows sufficient of His light, for us in the dark, to rise by.—*Robert Browning.*

★ The earth yields nothing more divine
Than high prophetic vision—than the *Seer*
Who fasting from men's meaner joy beholds
The path of beauteous order, and constructs
A fairer type to shame our low content.
The faith that life on earth is being shaped
To glorious ends; that order, justice, love
Mean man's completeness—that great faith
Is but the rushing and expanding stream
Of thought, of feeling, fed by all the past.—*George Eliot.*

★ God sends his teachers into every age,
To every clime and every race of men.
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race.—*J. R. Lowell.*

★ He who thoroughly knows living beings, whether they move or not, and does not injure them in any of the three ways, him we call a Brahmana.

He who does not speak untruth from anger or for fun, from greed or from fear, him we call a Brahmana.

He who does not carnally love divine, human, or animal beings, in thoughts, words, or acts, him we call a Brahmana.

He who is not defiled by pleasures as a lotus growing in the water is not wetted by it, him we call a Brahmana.

He who does not take anything that is not given him, be it sentient or not sentient, small or large, him we call a Brahmana.—*Lord Mahavira.*

★ God deliver you, sisters, from saying when you have done something that is not perfect: "We are no angels, we are no saints." Though we are not, it is the greatest help to believe that with God's aid we can be. This sort of presumption I wish to see in this house.—*St. Theresa.*

★ Break the chains, for the true servant of God is chained not to rocks by iron, but to righteousness by Christ.—*Benedict.*

God Saw The Prayer Candles



By FERN GAY



There it was—glaring in the headlines of the paper—the tragic and ironic story of the prayer candles: how the little mother had lit them to pray for her baby son who fought for life in an oxygen tent at a near-by hospital. Then the young veteran and his wife had received a call from the hospital. The baby was worse, and in their excitement they forgot the candles burning on the radio.

The article related that when the child's first crisis was over, in the early morning, the father had called the fire department to go to their home and extinguish the candles. It was one of the firemen who had the heart-rending duty of telling him that his home and almost all his possessions were lost in the blaze. The article ended with the statement that the couple had only a small amount of insurance on the house which they had recently bought on contract.

When I read this I could hear the atheists scoffing at prayer, and I wanted to rush out and find this couple and tell them to keep their faith, for God always hears devout prayer, and it was a baby's life they prayed for—not a house.

The answer came in the next evening's papers in another form, *Lady Luck Smiles*, and *There is a Santa Claus* said the headlines. I stared at the words; why didn't they just say, *God Answers Prayer*.

The baby was greatly improved, the hospital had reported, and the couple were surprised to find they had more insurance on their house than either of them was aware of; this permitted them to go ahead and build another. Someone else had gone on a vacation and turned over a house for them to live in. Yes, the sun was breaking through the clouds; God had answered.

Oh, His love is so great! Why do we worry so? Just a whispered word on the still night air and He hears us.

Winter Time Is Salad Time Too!

By LILLIAN R. CARQUE



Nothing is more inviting than those fresh, pure, lovely-looking products of earth, air, sun, rain and wind—plus the working mind of man—unspoiled by artificial heat, needing only to be plucked, washed and well arranged.

Delicious, healthful salads can be enjoyed all the year round, even by those of very limited means. Winter salads are much cheaper than cooked vegetables, and digest in considerably less time. Cooked cabbage, for instance, takes from three and a half to five hours to digest, according to its age, while raw cabbage is digested in one hour.

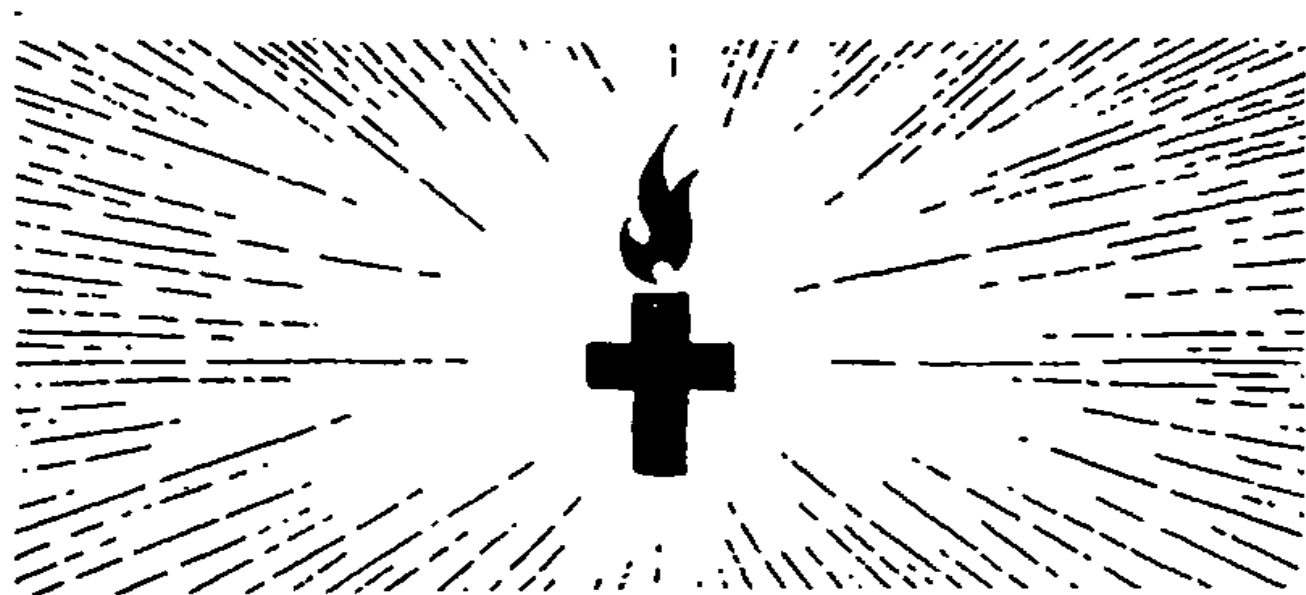
The importance of salads is equally as great during the winter season. The accumulated poisons of the body must be eliminated more energetically during cold weather due to increased congestion; hence the alkaline mineral salts abounding in salad food exert their salutary influence in neutralizing and expelling acids and toxins and in keeping the blood pure. Thus the organism is fortified against colds and catarrh that occur during the early months of the year; and fatigue poisons are combated effectively.

Lettuce is often difficult to obtain at a fair price during the winter, but many other forms of greens that are available provide an adequate substitute. These are watercress, endive, savoy cabbage, white or red cabbage. Brussels sprouts, kale, celery and the root vegetables. The latter, comprising carrots, turnips, parsnips, beets and rutabagas, contain generous quantities of mineral matter; and hence they may be used most advantageously in winter salads; shredded into fine flakes, they are not only delicious but colorful.

Preparation of Root Vegetables

Always endeavor to select young roots and greens; they are not only more appetizing, but more tender for salads. Do not scrape carrots and root artichokes in cleaning, but scrub (the salts are richer near the surface) then grate. Remove as little of the skin of the raw beet as possible; then grate what is required. The remainder keeps longer than cooked beets do, and is of richer flavor.

Turnips, because of their stringy peel, should be lightly scraped, then grated; avoid peeling unless really necessary because of the vital



Steps Toward the Attaining of the Consciousness
Which was in Christ Jesus

Capturing Liberation

By PARAMHANSA YOGANANDA

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.—Mark 12:28-31.

The Cosmic Sovereign and our Protector—God—is the one Lord

or Master of all creation. You—being one of His created children, made in His image and bearing the divine relation ordained by Him—should spontaneously love your Creator with the love He planted in you. This, so Jesus told the scribe, is the foremost of all cosmic laws ordained by the Spirit for soul upliftment.

You should love your Father, God, with all the divine love in your heart, with all the intuition in your Soul, with all the attention of your mind, and with all your mental determination and physical energy. This is the first and greatest divine commandment for your liberation. For, according to cosmic law, through the portal of your love He can be one with you, and

thus liberate you from the bondage of misery and delusion. To love God is to find eternal contentment and freedom from all human desires which create the miseries of continuous births and deaths. The thirst for love in our hearts is because we are made in God's image of love.

For God to command that man love Him above all things might seem unbecoming of an all-powerful Deity. But all Avatars and saints, including Jesus, have felt in their hearts that the greatest cosmic law of liberation is physically, mentally, and soulfully to love and contact this Source of everything. They have realized that just as the ocean can live without the waves, so God can live without our love, but as the wave cannot live without the ocean, so we cannot exist without the love of God. So the Avatars and saints point out to all mankind that we should love God, not because of compulsion or commandment but because He made us in His image. And if we love Him, then we can feel the ocean of His love behind the little wave of love in our hearts.

A great Saint of India said: "He is the cleverest man who first wholeheartedly seeks until he finds Him. For finding Him, he receives everything else along with Him." Many a man in the world foolishly uses his heart, mind, Soul and physical strength to seek money or human love or earthly power, only to lose them—if he happens to have

found them—at the time of death. So he is the most intelligent man who uses all his energy in finding God, the one treasure that can forever satisfy all the cravings of his heart.

Most people try to find God through absent-minded prayers or sacrifices, or circuitous wanderings in the forest of theology. Usually that does not yield results. But when a person uses the sincerity of his heart and deepest feelings, and the intuition of his Soul, and all the powers of concentration of his mind, and all his physical strength in the effort to meditate and learn to know God, he can surely succeed.

There is but one Creator, Originator even of our thought processes with which we think, of our love with which we love, of our Souls with which we claim immortality, of our minds with which we reason and accomplish. Therefore, in order to know Him consciously we should use all His mental and physical gifts energetically to make the supreme effort to express our love to Him in meditation until He consciously manifests there.

Many Forms of Proof

This must be remembered: one must know God in order to love Him. No one can love anything of which he is entirely ignorant. No one can love a person who is completely unknown to him. But those who meditate deeply do "know," because they find proof

of the existence of God as the ever-new Joy felt in meditation—or the Cosmic Sound felt in deep silence—or the Cosmic Love felt while concentrating on the heart—or the Cosmic Wisdom felt in the wisdom developed by meditation—or the Cosmic Light seen in visions—or the Cosmic Life felt during meditation when the little life is joined to the greater Life in everything.

Any devotee who, even once, has sensed God as Cosmic Vibration or ever-new Joy in meditation, etc., can't help but love God through His tangible qualities. Most people never really love God because they don't know how lovable the Lord is when He visits the heart of the meditating devotee as Cosmic Light, thrilling Love, ever-new Joy, etc. Of course, this kind of transcendental contact of God by meditation is possible only to determined devotees who persist in meditation and continuous Soulful prayers.

Who Are Your Neighbors?

The second great spiritual law leading to Soul-liberation is that you will love your neighbor (all races and creatures living in your neighborhood, that is, coming in contact with you *anywhere*) as you love yourself—your own Soul. You should love your neighbor as the manifestation of your greater Self or God. To love parents, relatives, neighbors, countrymen, all races of the earth, all creatures,

flowers, stars which live in your neighborhood (i.e. in the range of your consciousness) is to love the tangible manifestation of God in them all. So those who cannot love God as the subtle manifestations in meditation should learn to love God as manifested in nature and parents and all beings they sense or contact in any way.

It is God who becomes the father to protect the child, the mother to love the child unconditionally, and friends to help the baby without limitation. It is God who has become the earth and the stars to amuse the baby. Moreover, it is He who has become both the food and food-sustained baby. Hence, when the baby matures and has understanding, he may learn to worship God templed in himself (through meditation), or templed in his parents, friends, and all creatures and things in the universe (through love of his neighbor).

There are saints who learn to love God in meditation and ecstasy in the transcendental way, but until they also learn to love Him as manifested in all beings, around the neighborhood of the Soul, they never find complete redemption.

All the saints and sages have found that whenever the Soul contacts God in transcendental meditation and also by serving Him in all neighbors, then all Cosmic laws are automatically obeyed. Any one who can contact God in any way no longer has to obey other laws,

for such a one becomes so good and so intuitive that he *automatically* obeys all Cosmic laws. It is true that milleniums of darkness gathered in the Soul may be driven out by following numerous rules of conduct. But when, by supreme effort of the mind, the all-pervading light of God visits the Soul, then there is darkness no more, nor is it necessary to devise rules of conduct to destroy that inner darkness, for it is driven away forever by the advent of the great light. Therefore, according to Jesus and other great ones: To love God—who is the source of intelligence, love, life, and all human accomplishments — through continuous prayer and meditation, and to love God manifested in your neighbors through physical, mental, and spiritual service, are the two foundations on which all other laws of human conduct and liberated lives are built. There is no other spiritual law which is greater than these two.

And the scribe said unto him, Well, Master, thou hast said the

truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.—Mark 12: 32-34.

Since the scribe showed that he understood that to love God with all his Soul in meditation, and to love Him in neighbors, is greater than all other commandments and all other religious formalities of sacrifices and burnt offerings, Jesus praised his explanation of the two commandments. Realizing that the man's mind was indeed already fully concentrated on God, Jesus assured this scribe that his whole mentality and spiritual efforts showed that he would soon attain a high degree of spiritual consciousness.



Verily our times are difficult because of all the commotions of the spirit, all non-understanding and all attacks of darkness against the Light. But perhaps this terrible tension is but the impulse in order to direct humanity through all storms and over all abysses to peaceful construction and mutual respect.—*Nicholas Roerich.*

Meditation

For The Week

By PARAMHANSA YOGANANDA

January 5th. Heavenly Father, every day of this new year help me to remember that the truth of Thy spiritual laws can be proved only by living a spiritual life.

January 12th. In the silence, I seek Thee as the Cosmic Sound—the blissful Sound that will free me from the miseries of this material world.

January 19th. Keep my heart safe, Oh Lord; for the bird of Bliss flies from the fire of egotism.

January 26th. Divine Mother, brighten the mirror of my meditation that I may see Thy reflection therein.

February 2nd. Lead my footsteps to the deep valley of humility, O Spirit of Love, that I may find the life-giving lake of Divine Love.

February 9th. Daily I strive to make my heart a cleansed cup to catch the refreshing rain of Realization.

February 16th. I am grateful, Father, that no material loss can harm thy devotee, since Thou hast taught that all forms arise, like waves, only to dissolve again.

February 23rd. At the hour of meditation, I dive beneath the waves of sensation and move through the calm depths of peace.

Spheres of Science

EXPERIMENTS IN REVIVING THE 'DEAD'

We are now able to add something to the brief reference which appeared a few months ago in this department on the method of V. Negovsky (Moscow) for reviving the dead, and this on the strength of a communication of his which appears in Nature.

Negovsky distinguishes between agonal and clinical death, which are connected phases of the same process. Agonal death is the active struggle of the dying organism; clinical death is said to ensue when the heart and breathing have stopped. Only biological death is true death, and nothing can be done about it. It is not always easy to distinguish between agonal and clinical death because so many factors are involved. For all practical purposes either form of death is coincidental with the end of circulation in the brain. Revival is much easier during agonal than during clinical death.

Blood Transfusions

Negovsky says that he went to the front and experimented on soldiers who were dying from their wounds. First, blood was warmed to about 100 degrees F. Adrenalin hydrochloride and a solution of

glucose were added. This mixture was injected into an artery and vein of the arm. As soon as there was a strong contraction of the heart, blood was sent in the opposite direction. Transfusion was continued in the vein, this time under less pressure. Usually coronary circulation was restored.

Bellows were used to give 25-30 respirations a minute and then reduced to 16-20 a minute. Artificial respiration had to be continued for some time after natural breathing was restored, but with periods of rest.

Negovsky says that his method is indicated when death suddenly follows excessive loss of blood; also in suffocation, cases of severe wounds of limbs, collapse and the like. In four months he says he treated fifty-one cases of shock, agonal and pre-agonal death and clinical death. In thirty-four cases his "treatment preceded proposed surgical operation, and thirty-one of the cases treated were able to undergo surgical treatment."

"A Permanent Effect"

In twelve out of his fifty-one cases "treatment produced a permanent effect in wounded men who had been regarded as hopeless and who were already in a state of agonal or clinical death." After

resuscitation these cases were sent to hospitals behind the lines. In thirty-seven other cases the effect was not permanent, and death ensued. Five cases of clinical death recovered completely.

On the strength of this record Negovsky thinks that "we may

now consider it the task of medical men to give active treatment for agonal and clinical death," which means that because the heart has stopped beating and breathing has ceased "we cannot end our struggle for life."—W. K. in *New York Times*.

Tomorrow's World

Here are some of the newest discoveries and inventions of the scientific world. They are becoming available as manufacturers vie for post-war civilian trade.

● When you buy a television set you may also get a gadget—at a low initial cost and with practically no replacement expense in the offing — which will produce odors appropriate to the pictures shown. Kitchen breakfast scene will carry odor of coffee; garden, of flower fragrance, etc. Scent vanishes as picture fades. Inventor Hans Laube of New York says 500 different scents can be controlled instantly, and in any sequence. Swiss inventor, working on same idea, claims his "smell transmitter" will produce 2000 aromas.

● Smallest radio yet planned is a miniature "skeleton" set which fits the palm of the hand, is about the size of a pack of cigarettes. Tubes are the size of lima beans; wiring is merely lines of silver-bearing ink, printed through a stencil on a small ceramic plate. Mobile source of power and amplifier must be worked out before tiny set can be produced in mass.

● Los Angeles business men can now place and receive calls in their automobiles within a 30 mile radius of downtown area. New service is experimental. If successful, will be extended along highways from San Diego to San Francisco.

● If flowers could safely absorb substances which would poison preying insects, yet be immune from poison—. An old fancy that has become fact. Deadly sodium selenite, mixed with soil, is absorbed by plant, and kills any spider-mite, aphid or thrip that alights on leaves or flowers and begins to eat.

● Houses may some day be heated by cold water! Five homes in Chattanooga, Tenn. will be heated thus as an experiment this winter. Principle of evaporation is that which Kelvin used in first mechanical refrigeration. "Heat pump" will utilize well water at a depth of 200 feet.

● Hay will be cured in the mow, instead of field-dried, according to agricultural experts at Ohio U. On electrified farms the modern way is to dry hay (which may contain as much as 45% moisture) in the mow by forcing air through it with a fan. Hay saved from weather damage by this method more than pays for necessary motor and fan. In addition to preventing weather damage, green color, denoting vitamin content, is saved and danger of spontaneous combustion lessened.

● War surplus flame-thrower liquid is being converted into liquid soap mild enough for shampoos and some hospital uses as well as for dishes and other cleaning chores. War Dept. has enough liquid on hand for 50,000 gallons of soap.

● Purveyors to the public's sweet-tooth may soon be leaving sugar out of many candies and beverages. A new chemical compound (benzene derivative) now produced in the form of orange crystals, is 4,000 times as sweet as cane sugar and will be much cheaper to produce. In comparison, saccharine — coal-tar derivative used by diabetics—is 200 to 700 times as sweet as cane sugar.

● Auto "snowshoe" can help when you're stuck in the winter. It is a simplified form of the tractor-tread; can be rolled up, stored in car compartment. When tossed against tire, added traction frees car from snowdrifts, ice spots, mud ruts or sand.

Inspirational Books

By SWAMI PREMANANDA

Cloth Binding

Path of Eternal Law (Dhammapada)	\$5.00
Prayers of Self-Realization	4.00
Three Upanishads (Origin of Soul; Sons of Immortality; Path of the Self) . . .	3.00
Katha Upanishad (Dialogue of Death; Vision of Immortality)	1.50
Isha Upanishad	1.00
Mandukya Upanishad . . .	1.00
Kena Upanishad (Realization of the Absolute)	1.00
Magnetic Power of Love (Bhakti Yoga)	1.50
Path of Pure Consciousness (Jnana Yoga)	2.50
Law of Self-Manifestation (Karma Yoga)	2.00
Way of Wisdom and Self-Liberation	1.00

Paper Binding

The Universal Reality75
Realization of the Self . .	.35
Chintamani (Thought Jewels)35
Free Will and Divine Guidance25
Universal Truth25
"Thine Is the Glory"25
The Religion of Man25

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The Health Front

Today's Terrors are Tomorrow's History

Cancer and Isotopes: Radioactive phosphorus, one of the isotopes (atomic research by-products) is the first to be applied practically and constructively. It has been used by Dr. Bertram Low-Beer, (ass't professor of radiology, U. C. Medical School) in the treatment of more than 300 cases of superficial skin cancers and warts. A solution of the substance is placed on thin blotting-paper. When dry, this is applied to the growth like a bandage, remaining in place several days (time depending on required dosage of radiation). A red blotch appears, disappearing along with the growth in about two months. Treatment was successful in 98% of patients who had basal cell carcinoma, 100% of cases of hyperkeratosis and 88.6 to 94% of cancer with various types of warts.

Tuberculosis and Garlic: Remembering that the medical lore of ancient India considered garlic effective in treating tb., scientists experimenting at the Indian Institute of Science, Bangalore, have found that garlic extract prevents growth of tb. germs in culture solutions. In other test-tube experiments, extract prevented growth of many kinds of bacteria.

Cataract Sufferers See: Patients whose eye lenses have been removed because of cataract can see by ultra-violet light, since the eyes' sensitiveness to ultra-violet is then increased 1,000 times. Patients of Dr. Wald, Harvard, could read an eye chart from top to bottom under this light, while he could not.

Prompt Diagnosis for Prisoners: In many cities prisoners thrown into the city jail as drunken vagrants are merely ill or injured, but unable to defend themselves or prove their innocence—except by dying. Only then do chagrined officials discover that the prisoner was suffering from shock, concussion or skull fracture. Cleveland has opened a clinic at the city jail to prevent such mistakes by determining at once if a prisoner needs hospitalization. This will also enable officials to isolate prisoners with communicable diseases.

Anti-Malarial: In the Far East a shrub (*diroa febrifuga*) has long been used for ague, and as a general fever remedy. It grows from China and north India to Java and the Philippines. Its use, in the form of tea, is being considered as a weapon against malaria.

Rules For the Control of The Tongue



(Every religion, system of philosophy or code of ethics includes advice on curbing the rash activities of the tongue—which is referred to in the Christian Bible as “an unruly evil, full of deadly poison.” Here are some of the rules which the Jain Shastras give for guidance in governing this obstreperous trouble-maker.)

1. Avoid lying; speak only words which are truthful and sincere.
2. Avoid exaggeration; speak in simplicity and truth.
3. Avoid deception; do not deceive either by word, look, or gesture.
4. Avoid evil-speaking; practice good will.
5. Do not listen to, act upon, or repeat an evil story. He who speaks evil of another, cannot find the way of peace.
6. Avoid idle conversation; learn how to be silent. Do not let the tongue run. Do not talk about the private affairs of others.
7. Avoid accusation, recrimination, condemnation and raillery. Practice forgiveness. Do not condemn those who are not walking in the righteous path; but protect them with compassion, walking the path yourself.
8. Avoid frivolous jesting and irreverent speech. Be modest in your words. Let your words be grave and reverent. Gravity and reverence are marks of purity and wisdom.
9. Avoid fault-finding, practice self-control. Avoid unprofitable arguments. Do not enter into wordy strifes about things. If one violently oppose you, let him have the last word.
10. Do not dispute about the truth, but live it. Cleanse your heart, acquire goodness and practice virtue.
11. Begin by adopting a vow of silence for one day in every week, or for one hour every day, while waking.



Spiritual Interpretation OF THE ★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

Escaping Two Dread Enemies

Chapter III, Stanza 32

Literal Translation:

But those who reject this teaching of mine (concerning truth), and do not live accordingly, lose all avenues of spiritual wisdom, are devoid of understanding, deluded and destroyed.

Interpretation:

Those who decry the wisdom emanating from Spirit—and declared by the scriptures and wise men—and live disorderly lives, find all the avenues of knowledge closed to them. Without understanding, such Souls starve for lack of spiritual nourishment.

Those who do not live according to the inner dictates of meditation-

born peace of Soul, find themselves entangled with the sensory perceptions of smell, sight, sound, taste and touch, and thus are confused, and lose the true sense of direction toward the Godward goal of life.

Numerous people, ridiculing all truth, shut their minds to every avenue or spiritual pathway of escape, and so rot in their self-created prisons of ignorance. Thinking the path of self-knowledge painful or difficult, those who desist from traversing it lose all understanding and peace.

Chapter III, Stanza 33

Literal Translation:

Even the wise man acts according to the tendencies of his own

nature. All living creatures go according to Nature; what can (superficial) suppression avail?

Interpretation:

Even a wise man—not to speak of ordinary individuals—finds his senses governed by his general nature, or tendencies. That is, the senses, in accordance with habits formed through previous pre-natal and post-natal actions, find attraction to certain things and are distracted from other objects. Previous karma determines the moods, inclinations, and habits which govern the thoughts and actions of men. Since this attachment and repulsion to objects of the senses are the cause of man's bondage, these dual obstructions in the path of liberation must be removed. Man must be governed by wisdom, and not by prejudiced moods and habits ruled by the tyrants of attraction and repulsion. Torturing the senses—as in protracted fasting to control greed, or lying on a bed of nails to remove the desire for a comfortable bed—or extreme suppression of strong inclinations, will not bring liberation from desires fed by strong previously-acquired impulses.

This whole universe is governed by karma—no one can escape its government by crude force. Only by gradually taming the senses through wisdom-guided sense-indulgences and self-control can the Soul be free from identifying itself with attachments and repulsions.

Literal Translation:

Attachment and repulsion of the senses for specific objects are nature-ordained. But let no one come under influence of (those two psychological) qualities. Verily, they are his enemies.

Interpretation:

This is a continuation of the theme in the previous stanza. It has been pointed out that some individuals always act according to the dictates of their natural inclinations, and that even the wise man is inclined to act according to his nature. But a lover of truth under no circumstance should imitate the bond-slave of the senses. He must strive to override all impulses of attachment and aversion of the senses for their corresponding objects.

The Soul, as a perfect image of Spirit, is ever-contented within. The body-identified individual, governed by the pseudo-soul or ego, is utterly oblivious of the unconditioned bliss within him. Being identified with attachments and aversions of the senses, his diversified mentality fails to perceive the eclipsed absolute bliss of his Self. To avoid this calamity it is advisable to shun strictly the natural, or habit-created, dual inclinations of the senses and prevent this blackout of the inexhaustible dazzling bliss of the Soul.

The ego perceives through the nature-created reddish dark glasses of attraction or repulsion, so everything appears to itself as red and gloomy. By turning his vision away from the senses and looking away from these natural limitations, the wise devotee perceives the luminescent happiness within and becomes completely satisfied.

Those who meditate regularly but not deeply may encounter either satisfactory or unsatisfactory spiritual experiences while trying to listen to the Cosmic sound. They may see the spiritual eye clearly, or only dimly. So they become filled with attachment or aversion to meditation, according to their experiences. This leads to spasmodic efforts to meditate deeply when spiritual results are obtained, and relaxation in concentrating fervently when good results are not forthcoming.

The earnest devotee must not indulge in these retarding longings for and aversions to meditation but always deeply enjoy the unchangeable bliss of the Soul. Otherwise, the senses will all too often indulge in the second nature of the dual psychological sensory conflicts and delude the Self, preventing it from realizing its true nature of immutable blessedness.

"Natural" inclinations in man—that is, inclinations born of his material nature—make him forget to re-discover his real Soul hidden beneath ignorance. These so-called

natural inclinations are fundamentally unnatural, and hence are inimical to the growth of the Soul. Jesus, too, implied that it is natural for men to seek bread and earthly happiness, but that the wise should seek the kingdom of spiritual happiness and Giver of all gifts first.



SONG TO INDIA

By
Mark Hyman

India! India!
Recover your efforts from the
past!

Unite and become whole!
Find the word that will bind
Your hands together
Before the world in all your
Strength and beauty.

India! India!
The earth still echoes the steps
Of Aryans, Chandragupta,
Asoka,
Babur, Tamerlane, and Alexander.

The Khyber tells a thousand
tales.
Show your power and strength.

New Year's Wishes To You All

From Paramhansa Yogananda



No matter how discouraging your physical, mental, spiritual habits and problems have been, try to brace yourself and renew your efforts to find God through deeper meditation, and to achieve success through continued, but stronger, efforts.

What is past is gone, buried in the last year's grave. What is present is your own. You are reborn every year—every day. You can overcome your tests no matter how great they are, if you call upon your Soul's reserve strength; for the image of God is buried within you, and is greater than any disruptive power.

Every night you dump the body in the subconscious and become an angel—a God blissfully sleeping on space. But every day, on waking, most people turn into devils again. When you learn to meditate so deeply that your mind remains on God and inner peace while you perform your diurnal duties, then you can become a day-time angel too.

Don't make unimportant chores important, for nothing you achieve will last—hence why waste time? Work instead for everlasting life—for freedom from earth life. It is yours if you try unceasingly. You will get it if you convince God you want it above all His temptations such as money, sex and wine.

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Killing For Sport
By GEORGE BERNARD SHAW
"As flies to wanton boys
Are we to the gods:
They kill us for their sport."
—SHAKESPEARE

Just as the murder of a child is more shocking than the murder of an adult (because, I suppose, the child is so helpless and the breach of social faith therefore so unconscionable), the murder of an animal is an abuse of man's advantage over animals: the proof being that when the animal is powerful and dangerous, and the man unarmed, the repulsion vanishes and is replaced by congratulations. But quite humane and cultivated people seem unable to understand why I should bother about the feelings of animals. .

Peter the Great amusing himself by torturing his son to death was a revolting monster; but he was not so utterly inhuman in that crime as he was when, on being interested by a machine for executing criminals which he saw in a museum on his travels, he proposed to execute one of his retinue to see how the machine worked, and could with difficulty be brought to understand that there was a sentimental objection to the proceeding on the part of his hosts which made the experiment impossible. When he tortured his son he knew that he was committing an abomination. When he wanted to try an experiment at the cost of a servant's life he was unconscious of doing anything that was not a matter of course for any nobleman. And in this he was worse than abominable: he was deficient, imbecile, less than human.

Just so is the sportsman, shooting quite skillfully and coolly without the faintest sense of any murderous excitement, and with no personal feeling against the birds, really further from salvation than the man who is humane enough to get some sense of wickedness out of his sport. To have one's fellow-feeling

corrupted and perverted into a lust for cruelty and murder is hideous; but to have no fellow-feeling at all is to be something less than even a murderer. The man who sees red is more complete than the man who is blind. The triviality of sport as compared with the risk and trouble of its pursuit and the gravity of its results make it much sillier than crime. The idler who can find nothing better to do than to kill is past our patience. If a man takes on himself the heavy responsibility of killing, he should not do it for pastime. There are plenty of innocent idle pastimes for him. He can read detective stories. He can play tennis. He can drive a motor car, he can afford one. He can fly. Satan may suggest that it would be a little more interesting to kill something but surely only an outrageous indifference to the sacredness of life and the horrors of suffering and terror, combined with a monstrously selfish greed or sensation, could drive a man to accept the Satanic suggestion if sports were not organized for him as a social institution. Even as it is, there are now so many other pastimes available that the choice of killing is becoming more and more a disgrace to the chooser. The wantonness of the choice is beyond excuse. To kill as the poacher does, to sell or eat the victim, is at least to act reasonably. To kill from hatred or revenge is at least to behave passionately. To kill in gratification of a lust for death is at least to behave villainously. Reason, passion, and villainy are all human. But to kill, being all the time quite a good sort of fellow, merely to pass away the time when there are a dozen harmless ways of doing it equally available, is to behave like an idiot or a silly imitative sheep. Surely the broad outlook and deepened consciousness which admits all living things to the commonwealth of fellow-feeling, and the appetite for fruitful activity and generous life which come with it are better than this foolish doing of unamiable deeds by people who are not in the least unamiable. The most wanton form of murder is that committed for sport. In this brief article—written for an Indian magazine - Shaw succinctly states a point too often overlooked: He who murders for a pastime and without any sense of guilt—is lower than one who murders because of misguided passions or necessity. Life is a tender thing and is easily molested. There is always something that goes amiss. Vain vexations—vain sometimes, but always vexatious. The smallest and slightest impediments are the most piercing; and as little letters most tire the eyes, so do little affairs most disturb us. —Montaigne.

Symposium On Saints and Renunciates

Love the Saints of every faith;
Put away thy pride;
The essence of religion
Is Humility, Service, Sympathy —
Not fine clothes,
Nor the yogi's garb and ashes
Nor the blowing of the horn,
Not the shaven head,
Nor long prayers,
Not recitations and torturings,
Not the ascetic way,
But a life of truth and love
Amid the world's temptations.
—Guru Nanak.

God-men
Are the circles
Whose centers are everywhere
And have become straight lines.
—Ram Tirath.

We are not afraid
Of the world and of men.
Wherever we are and walk,
We may always have our cell with us.
For Brother Body is our cell,
And our soul
Is the hermit that remains within
Praying to God.
If the soul
Does not remain quiet
In the body,
Little profits the pious
A cell
Made by the work of his hands.
—St. Francis.

We make no difference
Between prophets.
—Koran.

I Know
That the saint and the sinner
Are twin brothers,
Whose father is our Gracious King,
And that one was born
But the moment before the other,
Wherefore we regard him
As the Crowned Prince.
—Kahlil Gibran.

Those who have enjoyed pleasures,
And have renounced them,
Move about like the wind,
And go wherever they please,
Like the birds
Unchecked in their flight.
—Lord Mahavira.

Let us cultivate respect
For the sages and saints and heroes
Of East and West.
This international outlook
Is essential to the New Civilization
Which we must help in building.
The world's hope
Is not
In aggressive nationalisms of hate
But in a new international vision
Of the Family of Nations,

The Brotherhood of Man.

Let young India say:

"All the heroes

Of East and West are mine.

Shri Rama is mine but also,

Abraham Lincoln;

Shri Krishna is mine but, also, Jesus;

Mohammed is mine but, also, Mahavira;

Moses is mine but, also, Mansur;

Zarathustra is mine but, also Xavier;

Guru Gobindsing is mine

but, also Gotama Buddha!

—T. L. Vaswani.

Through such souls alone,

God stooping,

Shows sufficient of His light,

For us in the dark, to rise by.

—Robert Browning.

The earth

Yields nothing more divine

Than high prophetic vision—

Than the Seer

Who fasting from men's meaner joy

Beholds the path of beauteous order,

And constructs a fairer type

To shame our low content.

The faith that life on earth

Is being shaped to glorious ends;

That order, justice, love

Mean man's completeness—

That great faith

Is but the rushing

And expanding stream

Of thought, of feeling,

Fed by all the past.

—George Eliot.

God sends his teachers into every age,

To every clime and every race of men.

With revelations fitted to their growth

And shape of mind,

Nor gives the realm of Truth

Into the selfish rule

Of one sole race.

—J. R. Lowell.

He who thoroughly knows living beings,

Whether they move or not,

And does not injure them

In any of the three ways,

Him we call a Brahmana.

He who does not speak untruth

From anger or for fun,

From greed or from fear,

Him we call a Brahmana.
He who does not carnally love
Divine, human, or animal beings,
In thoughts, words, or acts,
Him we call a Brahmana.
He who is not defiled by pleasures
As a lotus growing in the water
Is not wetted by it,
Him we call a Brahmana.
He who does not take anything
That is not given him,
Be it sentient or not sentient,
Small or large,
Him we call a Brahmana.
—Lord Mahavira.

God deliver you sisters
From saying
When you have done something
That is not perfect:
"We are no angels,
We are no saints.
Though we are not,
It is the greatest help
To believe that with God's aid
We can be.
This sort of presumption
I wish to see in this house.
—St. Theresa.
Break the chains,
For the true servant of God
Is chained not to rocks by iron,
But to righteousness by Christ.
—Benedict.

God Saw The Prayer Candles
By FERN GAY

T

here it was—glaring in the headlines of the paper—the tragic and ironic story of the prayer candles: how the little mother had lit them to pray for her baby son who fought for life in an oxygen tent at a near-by hospital. Then the young veteran and his wife had received a call from the hospital. The baby was worse, and in their excitement they forgot the candles burning on the radio. The article related that when the child's first crisis was over, in the early morning, the father had called the fire department to go to their home and extinguish the candles. It was one of the firemen who had the heart-rending duty of telling him that his home and almost all his possessions were lost in the blaze. The article ended with the statement that the couple had only a small amount of insurance on the house which they had recently bought on contract. When I read this I could hear the atheists scoffing at prayer, and I wanted to rush out and find this couple and tell them to keep their faith, for God always hears devout prayer, and it was a baby's life they prayed for—not a house.

The answer came in the next evening's papers in another form, "Lady Luck Smiles, and There is a Santa Claus" said the headlines. I stared at the words; why didn't they just say, God Answers Prayer.

The baby was greatly improved, the hospital had reported, and the couple were surprised to find they had more insurance on their house than either of them was aware of; this permitted them to go ahead and build another. Someone else had gone on a vacation and turned over a house for them to live in. Yes, the sun was breaking through the clouds; God had answered.

Oh, His love is so great! Why do we worry so? Just a whispered word on the still night air and He hears us.

Winter Time Is Salad Time Too!

By LILLIAN R. CARQUE

N

othing is more inviting than those fresh, pure, lovely-looking products of earth, air, sun, rain and wind—plus the working mind of man—unspoiled by artificial heat, needing only to be plucked, washed and well arranged.

Delicious, healthful salads can be enjoyed all the year round, even by those of very limited means. Winter salads are much cheaper than cooked vegetables, and digest in considerably less time. Cooked cabbage, for instance, takes from three and a half to five hours to digest, according to its age, while raw cabbage is digested in one hour.

The importance of salads is equally as great during the winter season. The accumulated poisons of the body must be eliminated more energetically during cold weather due to increased congestion; hence the alkaline mineral salts abounding in salad food exert their salutary influence in neutralizing and expelling acids and toxins and in keeping the blood pure. Thus the organism is fortified against colds and catarrh that occur during the early months of the year; and fatigue poisons are combated effectively.

Lettuce is often difficult to obtain at a fair price during the winter, but many other forms of greens that are available provide an adequate substitute. These are watercress, endive, savoy cabbage, white or red cabbage. Brussels sprouts, kale, celery and the root vegetables. The latter, comprising carrots, turnips, parsnips, beets and rutabagas, contain generous quantities of mineral matter; and hence they may be used most advantageously in winter salads; shredded into fine flakes, they are not only delicious but colorful.

Preparation of Root Vegetables

Always endeavor to select young roots and greens; they are not only more appetizing, but more tender for salads. Do not scrape carrots and root artichokes in cleaning, but scrub (the salts are richer near the surface) then grate. Remove as little of the skin of the raw beet as possible; then grate what is required. The remainder keeps longer than cooked beets do, and is of richer flavor.

Turnips, because of their stringy peel, should be lightly scraped, then grated; avoid peeling unless really necessary because of the vital salts that lie just under the skin; peelings of course should be preserved for soup stock. Do not serve too much of these grated roots until a taste is developed for them. Only the white flower of the cauliflower is suitable for salads; this may be grated and mixed with other ingredients, or it may be broken into tiny sprigs.

Only the hearts of cabbage and sprouts should be used for salad. Small, firm heads of cabbage are best; the outside leaves should be removed and saved for soups and stews. The various members of the cabbage family, including Brussels sprouts and savoy, should be finely shredded. The best method to accomplish this

is to take the inner leaves of savoy or cabbage, roll them tightly, then with a very sharp knife cut the roll into threadlike shavings; otherwise grate, or run through the fine cutter of food chopper. The center part of celery is best for salads; the outer stalks, tops and stump may be used advantageously for vegetable juices or for soup stock. Always cut celery, never chop it.

Watercress, whose dark green color and pungent flavor are so stimulating to the appetite, requires care in cleaning because of its small leaves and many stems to which the sand clings.

To Do And Not To Do

Cooked vegetables for a salad should be cut into neat shapes and should be only just tender; they must not be cooked until soft and mushy. Left-over cooked vegetables may sometimes be utilized in this way; such foods should be marinated, i.e. the ingredients should be mixed very lightly with a small amount of French dressing and then allowed to stand for twenty to thirty minutes before combining the balance of the salad, or until every portion of the left-over vegetables becomes well seasoned with the dressing. Additional dressing may be added at the time of final mixing of all salad ingredients, just before serving. In winter body poisons may accumulate, due to increased congestion. Salads are a natural antidote. Properly prepared, they have a high vitamin and mineral content, as well as eye and taste-appeal.

Dice, slice or quarter vegetables and fruits but never mash them. Nut-meats or cheese (except cottage cheese) are tempting if flaked. In beans, green or red, lima and soya beans are more desirable for salads, as they do not cook to pieces easily. Tomatoes should be sliced or quartered, as they are too watery to cut into small cubes. Firm tomatoes should be included in a salad only if little or, preferably, no starchy food is consumed at the same meal. Because tomatoes are to some extent acid, they retard the digestion of bread or other cereal foods.

For the foregoing reason, no flour or cornstarch should enter into the composition of cooked dressing when lemon juice, or a substitute, is used as the acid ingredient. Cold potatoes of themselves are difficult of digestion; by combining them with an acid salad dressing, they are rendered more so. Some people definitely cannot take mixed fruit and vegetable salads; green, leafy vegetables such as endive, chicory, celery, cabbage and lettuce, however, do blend harmoniously with fruits.

It is always best to have all meals as simple as possible. It is unnecessary to use many ingredients in a salad; if it is an accompaniment to a more substantial dish or meal, it should be a cooling, light, watery contrast and have no heavy food in it. Never repeat in a salad a distinct note of flavor or color used in a preceding or a following course as, for example, a service of tomato salad and also a tomato soup. Use just enough salad dressing to coat and flavor all ingredients thoroughly.

The Spiritual Factor

Still it cannot be gainsaid that corrective foods will be appropriated and assimilated properly only in the presence of spiritual equanimity; for only perfect thought matrices make possible perfect nutrition. The power to idealize, visualize and create perfect images is as exact a science as that of music, mathematics or any other natural law. Thoughts of perfection bring forth perfection or harmony; thoughts of imperfection bring forth imperfection or inharmony, along with nutritional deficiency diseases. A sudden burst of passion, rage, anger or fear—vibrating in their respective octaves or wave-lengths—can easily alter cell vibration and thereby create an uncongenial magnetic field, causing cells (in harmony with the law of interior vibration)

to refuse, momentarily at least, the very nutrients they may be hungering for. Such refusals become permanent if these moods persist, for the subconscious acts then become habits.

There exists at all times a perfect harmony between Spirit and physical material substance. Latent in matter are all the attributes of divine perfection. Perfection is an absolute condition—a changeless aspect of the Infinite—that which is our supreme essence; that which is permanent, which is the highest and ultimate attribute of the Soul; it is never diseased or inharmonious. It recognizes only perfection—that condition of pristine purity as it appeared in the ideal creative concept—the glorified and sublimated image held constantly in the Divine Mind.

The true likeness and image of God is the true likeness and image of man, for the Kingdom of Heaven is within. It should therefore be our fervent and constant endeavor to guide and transmute a discordant physical organism from its unspeakably wretched earthly perverted image—the negative expression of the Soul—to the image of Heavenly Life, Light and Power. For it is only by keeping fellowship with the ethereal form of our Heavenly Father that we absorb into our consciousness those very qualities of Divine Thought and imperishable substance.

Second Coming of Christ

Steps Toward the Attaining of the Consciousness Which was in Christ Jesus Capturing Liberation

By PARAMHANSA YOGANANDA

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—Mark 12:28-31.

The Cosmic Sovereign and our Protector-God—is the one Lord or Master of all creation. You—being one of His created children, made in His image and bearing the divine relation ordained by Him—should spontaneously love your Creator with the love He planted in you. This, so Jesus told the scribe, is the foremost of all cosmic laws ordained by the Spirit for soul upliftment.

You should love your Father, God, with all the divine love in your heart, with all the intuition in your Soul, with all the attention of your mind, and with all your mental determination and physical energy. This is the first and greatest divine commandment for your liberation. For, according to cosmic law, through the portal of your love, He can be one with you, and thus liberate you from the bondage of misery and delusion. To love God is to find eternal contentment and freedom from all human desires which create the miseries of continuous births and deaths. The thirst for love in our hearts is because we are made in God's image of love.

For God to command that man love Him above all things might seem unbecoming of an all-powerful Deity. But all Avatars and saints, including Jesus, have felt in their hearts that the greatest cosmic law of liberation is physically, mentally, and soulfully to love and contact this Source of everything. They have realized that just as the ocean can live without the waves, so God can live without our love, but as the wave cannot live without the ocean, so we cannot exist without

the love of God. So the Avatars and saints point out to all mankind that we should love God, not because of compulsion or commandment but because He made us in His image. And if we love Him, then we can feel the ocean of His love behind the little wave of love in our hearts.

A great Saint of India said: "He is the cleverest man who first wholeheartedly seeks until he finds Him. For finding Him, he receives everything else along with Him." Many a man in the world foolishly uses his heart, mind, Soul and physical strength to seek money or human love or earthly power, only to lose them—if he happens to have found them—at the time of death.

So he is the most intelligent man who uses all his energy in finding God, the one treasure that can forever satisfy all the cravings of his heart.

Most people try to find God through absent-minded prayers or sacrifices, or circuitous wanderings in the forest of theology. Usually that does not yield results. But when a person uses the sincerity of his heart and deepest feelings, and the intuition of his Soul, and all the powers of concentration of his mind, and all his physical strength in the effort to meditate and learn to know God, he can surely succeed.

There is but one Creator, Originator even of our thought processes with which we think, of our love with which we love, of our Souls with which we claim immortality, of our minds with which we reason and accomplish. Therefore, in order to know Him consciously we should use all His mental and physical gifts energetically to make the supreme effort to express our love to Him in meditation until He consciously manifests there.

Many Forms of Proof

This must be remembered: one must know God in order to love Him. No one can love anything of which he is entirely ignorant. No one can love a person who is completely unknown to him. But those who meditate deeply do "know," because they find proof of the existence of God as the ever-new joy felt in meditation or the Cosmic Sound felt in deep silence—or the Cosmic Love felt while concentrating on the heart—or the Cosmic Wisdom felt in the wisdom developed by meditation—or the Cosmic Light seen in visions—or the Cosmic Life felt during meditation when the little life is joined to the greater Life in everything.

Any devotee who, even once, has sensed God as Cosmic Vibration or ever-new joy in meditation, etc., can't help but love God through His tangible qualities.

Most people never really love God because they don't know how lovable the Lord is when He visits the heart of the meditating devotee as Cosmic Light, thrilling Love, ever-new joy, etc. Of course, this kind of transcendental contact of God by meditation is possible only to determined devotees who persist in meditation and continuous Soulful prayers.

Who Are Your Neighbors?

The second great spiritual law leading to Soul-liberation is that you will love your neighbor (all races and creatures living in your neighborhood, that is, coming in contact with you anywhere) as you love yourself—your own Soul. You should love your neighbor as the manifestation of your greater Self or God. To love parents, relatives, neighbors, countrymen, all races of the earth, all creatures, flowers, stars which live in your neighborhood (i.e. in the range of your consciousness) is to love the tangible manifestation of God in them all. So those who cannot love God as the subtle manifestations in meditation should learn to love God as manifested in nature and parents and all beings they sense or contact in any way.

It is God who becomes the father to protect the child, the mother to love the child unconditionally, and friends to help the babe without limitation. It is

God who has become the earth and the stars to amuse the baby. Moreover, it is He who has become both the food and food-sustained baby. Hence, when the baby matures and has understanding, he may learn to worship God templed in himself (through meditation), or templed in his parents, friends, and all creatures and things in the universe (through love of his neighbor).

There are saints who learn to love God in meditation and ecstasy in the transcendental way, but until they also learn to love Him as manifested in all beings, around the neighborhood of the Soul, they never find complete redemption.

All the saints and sages have found that whenever the Soul contacts God in transcendental meditation and also by serving Him in all neighbors, then all Cosmic laws are automatically obeyed. Any one who can contact God in any way no longer has to obey other laws, for such a one becomes so good and so intuitive that he automatically obeys all Cosmic laws. It is true that millenniums of darkness gathered in the Soul may be driven out by following numerous rules of conduct. But when, by supreme effort of the mind, the all-pervading light of God visits the Soul, then there is darkness no more, nor is it necessary to devise rules of conduct to destroy that inner darkness, for it is driven away forever by the advent of the great light. Therefore, according to Jesus and other great ones: To love God—who is the source of intelligence, love, life, and all human accomplishments—through continuous prayer and meditation, and to love God manifested in your neighbors—through physical, mental, and spiritual service, are the two foundations on which all other laws of human conduct and liberated lives are built. There is no other spiritual law which is greater than these two.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou, art not far from the kingdom of God. And no man after that durst ask him any question.—Mark 12: 32-34.

Since the scribe showed that he understood that to love God with all his Soul in meditation, and to love Him in neighbors, is greater than all other commandments and all other religious formalities of sacrifices and burnt offerings, Jesus praised his explanation of the two commandments. Realizing that the man's mind was indeed already fully concentrated on God, Jesus assured this scribe that his whole mentality and spiritual efforts showed that he would soon attain a high degree of spiritual consciousness.

Verily our times are difficult because of all the commotions of the spirit, all non-understanding and all attacks of darkness against the Light. But perhaps this terrible tension is but the impulse in order to direct humanity through all storms and over all abysses to peaceful construction and mutual respect.

—Nicholas Roerich.

God Must Rule The Heart
By MOHANDAS K. GANDHI

Since Gandhiji's sociological views are more familiar to Western readers than his religious beliefs, this article will be of special interest to many students who are striving toward Self-realization. In it Gandhiji speaks of that "realization outside the senses" which "is infallible."

T

here is an indefinable mysterious power that pervades everything. I feel it, though I do not see it. It is this unseen power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends the senses but it is possible to reason out the existence of God to a limited extent. Even in ordinary affairs we know that people do not know who rules, or why or how he rules. And yet they know that there is a power that certainly rules. In my tour last year in Mysore I met many poor villagers and I found upon inquiry that they did not know who ruled Mysore. They simply said some God ruled it. If the knowledge of these poor people was so limited about their ruler, I, who am so infinitely lesser in respect to God than they to their ruler, need not be surprised if I do not realize the presence of God, that King of Kings.

Nevertheless, I do feel as the poor villagers felt about Mysore, that there is orderliness in the Universe, there is an unalterable law governing everything and every being that exists or lives. It is not a blind law, for no blind law can govern the conduct of living beings, and thanks to the modern researches of Sir J. C. Bose it can now be proved that even matter is life. That law then, which governs all life, is God. Law and the Lawgiver are one. I need not deny the Law or the Lawgiver because I know so little about It or Him. Just as my denial or ignorance of the existence of an earthly power will avail me nothing, even so, my denial of God and His Law will not liberate me from its operation. Whereas humble and mute acceptance of divine authority makes life's journey easier, even as the acceptance of earthly rules makes life under it easier.

I do dimly perceive that whilst everything around me is ever changing, ever dying, there is underlying all the change— a living power, that is changeless, that holds all together, that creates, dissolves, and recreates.

That informing power or spirit is God. And since nothing else that I see merely through the senses can or will persist, He alone is. And is this power benevolent or malevolent? I see it as purely benevolent; for I can see that in the midst of death, life persists; in the midst of untruth, truth persists; in the midst of darkness, light persists. Hence, I gather that God is Life, Truth, Light—He is Love, He is the Supreme Good.

But He is no God who merely satisfies the human intellect, if He ever does. God, to be God, must rule the heart and transform it. He must express Himself in every smallest act of His votary. This can only be done through a definite realization, more real than the five senses can ever produce, since perceptions can and often are false and deceptive, however real they may appear to us. Where there is realization outside the senses it is infallible. It is proved not by extraneous evidence, but in the transformed conduct and character of those who have felt the real presence of God, within. Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself. This realization is preceded by an immovable faith.

There is but one God—

Is it Allah or Jehovah?

The palm tree

Is sometimes called a date tree,

But there is only one tree.

—Disraeli.

When Demons Dig Stones

Look Behind the Frightful Mask of Pain

By ARTHUR E. MASSEY

W

hy be surprised when sorrow and pain invade your life? They are infused into the structure of this world, and to avoid them you must free yourself from the illusive attachments which bind you.

What is the object of Life: for what purpose are we born into this world?

Surely, to find the invisible Deity within us, and to merge ourselves therein; to cultivate ourselves in every noble, elevated, and exalting direction, to assimilate all attainable knowledge, leaving no faculty neglected to step upward "on our dead selves to higher things;" to unfold every embryo faculty which tends toward the larger liberty of the soul's emancipation from material conditions.

The Hindu philosopher Kapila saw the soul's struggle out of the domain of matter as the sole purpose of the creative manifestation, and in its liberation from the material vehicle that end and object finally accomplished—a suggestion which modern philosophy might do worse than speculate upon. Every state at which we arrive, however apparently complete and final, anticipates another still more exalted. "The soul's eternity is my great quest!" exclaims Henry More, the Platonist, seeing the unmeasured course before him. Origen beautifully compares this life to the outlining of a picture in order that it may receive its completion hereafter upon those foundations.

The soul is no vague and shadowy emanation, no mere transient vehicle of sensation. It is a real existence, the only true one; for it makes everything else be what it is. Soul is the only existence we know of, for of that alone we have experience. All other existences are only implied or inferred on the basis of the soul's subsistence. It is the sole being and includes every other entity. If our consciousness were intimately conjoined with that Essential Being from which the individual soul proceeds, we should never go astray. We should know everything and our conclusions would be infallible.

Purpose of Pain

We are in a transitional state of schooling or training and this mundane existence is but a stage of the soul's unfoldment; then— as pain, trouble, and suffering are the invariable and universal concomitants of the body ...in a greater or lesser degree they take their place amongst the principal instruments of the soul's unfoldment, of its liberation from the retentions of the material plane.

"We wept"—says Oliver Goldsmith in his comedy of *The Good-natured Man*— "we wept when we came into the world, and every day tells us why."

It is an old truth, "Man is born unto trouble as the sparks fly upward."

The ancient Mexicans greeted each new-born child with these words: "Thou art come into the world to suffer, to bear, and to take patience."

The suffering of man is the revelation of God. "Made perfect through suffering" is a fine saying, and expresses a fundamental principle in spiritual dynamics.

Sorrow is woven into life as an integral part of its nature. We may hide our heads to the fact like the ostrich hiding its head in the sand, but if we were in daily contact with all the untold agony and suffering in the world, life would be unendurable. Those who know this to be the truth ..consecrate all they have and are— to the amelioration of suffering humanity.

Elemental Nature of Sorrow

Charles Mercier in his book, *The Nervous System and the Mind*, tells us: "It seems most probable that consciousness came into being through pain; that it was

in the race the first conscious experience as it is in the individual the first and the last."

It does not necessitate much thought or investigation to realize that all evolution—moral, social, and physical, is through pain. It is true that there may be growth or development without immediate pain or suffering; but, nevertheless, that growth or development is based upon the contingent of pain, even though the pain or suffering, at a given moment, may be latent and imperceptible as such. A grain of wheat can only germinate by the surrender of its individuality, in the dispersion of its component particles, which if it were sentient, would be accompanied by a measure of pain and suffering. Not only is the infant itself born in pain, but it also gives pain in the birth. Then infancy dies in childhood; the child dies in the man, the man subsides into physical decrepitude, and if he has any premonition of a better day and a renewed vitality it is seen through the dark cloud of separation and abandonment of all that held the genial and friendly interchanges of life.

It is singularly strange that the persistence of the elemental nature of sorrow does not meet with a wider recognition and acceptance. People generally take the view that life should be passed without the occurrence of any serious trouble or disorder, and when the dark day comes, it is as if some strange and abnormal thing had happened, as though affliction were an accident and not a necessary condition of this material existence. So the inevitable troubles arising out of our physical limitations come upon us unexpectedly as something anomalous. Yet, everything worth having is obtained through pain, suffering, and renunciation of self.

The Soul's Hunger

The ideal of human life—because of the Divine ambition within us—is undoubtedly one of suffering. It is no use for us to pat ourselves on the back and assert that this life is all that can be desired. The deep inward cry, the interior hunger of the soul, arising from an inborn dissatisfaction with all the falsely imagined advantages this life can bestow, not only shows the insufficiency of all its gifts and consolations to tranquillize the mind, but reveals a want that no earthly attainment can supply, no earthly state or condition fulfill.

Our faults and sins are our tutors. We obtain self-knowledge by our lapses, for they reveal to us the inward obstacle to the perfection of our nature, and bid us get rid of it by the cure of a well-curbed and stainless course of life and conduct.

Everything that happens to us, whether of good or so-called evil, is in furtherance of this law of unfoldment, for the God within is ever at work.

Therefore, "Be like Solomon," says the Sufi, citing an old tradition, "so that your demons may dig stones for your spiritual edifice." There was an old superstition that the spider gathered poison where the bee found honey. "Surely the wrath of man shall praise Thee," said the Psalmist David of the Deity. We all know the sufferer; the brave, patient look, the genial sympathetic nature "The heart that, growing weaker day by day, Beats strong in love as ever to the last."

We learn the grandest lessons of life from the true heroism which abides in patiently borne pain, in the gradual subjection of and transmutation into a renewed and purified nature, in the perfection of life and a divine state of being.

What Is Bravery?

Surely to meet the occasions of acute pain of body or intense trouble of mind, a more courageous spirit is necessary than that which is required to face the foe

on a field of battle and in a moment of animal excitement to give up life without regard to the higher purposes of being or the soul's condition as heir to the Eternities. Those who have learned the wholesome restraints of self-control and have overcome that strongest of enemies—the ego or lower self—are living witnesses to the efficacy of suffering in raising what is low and illumining what is dark within us, and confirm the truth that it is through pain and suffering that our elevation into the realm of spiritual strength, freedom and expansion is effected.

We shall ultimately realize that mere theories of life are of no use, and that it is only living which constitutes true worth. What we call the ills of life are occasions for our benefit. If we were only wise enough, strong enough to use and control them with a brave acceptance, we should discern the inestimable value of those experiences and visitations against which we rebel in our ignorance; for indeed, as the sick Hezekiah said, "By these things men live, and in all these things is the life of the spirit."

Although Job afforded a striking example of the virtue of patience and fortitude, like the rest of us, he was ready to cry out under his afflictions and complained grievously. "If God wearies you, tell Him so," says Archbishop Fenelon in a letter to a friend. That is what Job did. Job was praised for his constancy—"Though He slay me, yet will I trust Him"—because whilst his friends only saw the Avenger, he saw (in spite of the complainings and remonstrances of the lower self—the ego) the hand, not of punishment, but of Divine instruction. He saw the moral purpose of affliction, and knew, when he had been tried, he should "come forth as gold." He knew it was not punitive, for there is no such thing as punishment for its own sake; it was educational. And so in becoming one with the infallible spiritual law he triumphed—he who conquers shall reign, he who suffers worthily shall be strong. To him who grasps the purposes of life, who sees distinctly its final cause, the battle is half fought and half won.

Dark Ministers of Light

Buddhism is credited with being a religion of pessimism because it emphasizes the fact that we are born in the bosom of sorrow, and live under the continual menace of pain and suffering, environed by every form of affliction, ending in physical death. Nevertheless, in such reflections as these are to be found the elements and instruments of the higher education. They ought to be sufficient to subdue the assumptions of pride and arrogance, to allay the fires of anger, to quench the fever of inordinate ambition, and supersede the necessity of resorting to artificial mortifications. All this implies the soul's shedding of the chrysalis of human limitations.

If we were only impersonal enough and could regard things from a purely independent point of view, we should often perceive the breaking of light where we now see only blank darkness. Because pain, suffering and sorrow are the price we pay for our spiritual emancipation—our eternal freedom—we should deem it a privilege to suffer, and wish to receive faithfully the schooling of affliction, to allow it to have its full exercise and educational effect on us, rather than to get rid of it or to rebel under its infliction.

Until we realize our oneness with God we grope in darkness and "See not the bright light which is in the clouds." This Divine Light is the center of being, the heart of vitality. It abides in the "cave" to use a term of the Vedanta, invisible, unperceived by the consciousness.

Anguish and pain are Its ministers, the long sorrow and the hopeless affliction. Once found, Its existence is known beyond question, but Its nature is never fully understood. Unmistakable as sunshine or the darkness of night, but not to

be outlined or defined, It dwells at the center of all that "lives, moves and has its being"—the unborn which is ever bringing forth, the Silent One without a second, which is forever speaking.

Buried and absorbed in the sensual, perplexed with conflicting opinion, waiting upon that which is without, with eyes closed to that which is within, we run to see the reed shaken by the wind, and leave the inward oracle, the only source of incontestable wisdom, unconsulted. In this inward oracle lies our Eternal Peace:

"O the hush from earth's annoys!

O the heaven, O the joys

Such as priests and singing-boys',

Cannot sing or say!

There is no more pain and crying,

There is no more death and dying,

As for sorrow and for sighing,

These shall flee away."

—Kalyana Kalpataru

Hymn to the Limitless One

By Bhaktisara

O Limitless One,

Lord of the seven worlds,

O Thou that holdest

the conch, the discus,

the bow and the sword

in Thy hands to save Dharma

and destroy Adharma,

O Lord of Lakshmi,

cut my mortal bonds,

and open the way to Thy feet!

Curbing the five senses,

controlling all desires,

I have turned all my passions

toward Thee!

Lord of Maya,

save me from the misery of birth

and from death save me!

Thee alone I know,

Thee alone I adore,

Thy feet alone I worship!

I have identified my will with Thine!

My .thoughts

are steeped in Thy lotus feet!

Thou art the life

breathing in this flesh!

Thou art He

who keeps awake in me

even while I sleep!

Thou art the ether,

the earth, the wind,

the vast expanse!

Further,

Thou art !!

Thou art my Lord,

O Rama!
Forgive all my faults,
O my Father, my Mother,
my Lord, my Master, my Savior!
Who can mouth Thy glory,
O Narayana!
Thou art the Word!
Thou art the meaning!
Words become dumb before Thee.
O Light
beyond the reach
of thought and words,
the world lives and moves in Thee;
everything merges into Thee.
Thou Greatest,
removest, containest and renovatest!
Omnipresent Vishnu
who can fix a place for Thee
in the world?
In Thee all is born;
in Thee all move
and into Thee enter!
O splendor beyond heavens
Thou art all
that has to be seen and known!
What imperfect mortal
can judge Thee?
Like whiteness in the milk
Thou art everywhere.
But Thou art beyond
all the phenomenal world,
unattached, ever free
as Thou art!
In my heart
Thou standest, sittest, liest
just as Thou dost
in different holy places.

In India, sadhus (ascetics) of all sects make pilgrimages to the holy shrines of their respective faiths. Some own only their staffs and begging bowls, and perhaps a blanket, and never stay more than three days in one place (thus freeing themselves to a great extent from possessions and attachment). Some wander about in a state of ecstasy, singing the praises of the Lord. Among these were the Alvar Saints, one of whom composed the beautiful stanzas above. Vishnu—the one God in His aspect of preservation—has many names, Krishna being the most familiar to many of us. Two other names of the Limitless One are mentioned in this devotional psalm.

Meditations For The Week
By PARAMHANSA YOGANANDA
Heavenly Father,
Every day of this new year

Help me to remember
That the truth
Of Thy spiritual laws
Can be proved
Only by living a spiritual life.
In the silence,
I seek Thee as the Cosmic Sound—
The blissful Sound
That will free me
From the miseries
Of this material world.
Keep my heart safe,
Oh Lord;
For the bird of Bliss
Flies
From the fire of egotism.
Divine Mother,
Brighten the mirror
Of my meditation
That I may see
Thy reflection therein.
Lead my footsteps
To the deep valley of humility,
O Spirit of Love,
That I may find
The life-giving lake
Of Divine Love.
Daily I strive
To make my heart
A cleansed cup
To catch
The refreshing rain
Of Realization.
I am grateful, Father,
That no material loss
Can harm thy devotee,
Since Thou hast taught
That all forms arise,
Like waves,
Only to dissolve again.
At the hour of meditation,
I dive beneath
The waves of sensation
And move
Through the calm depths
Of peace.

Spheres of Science

EXPERIMENTS IN REVIVING THE 'DEAD'

We are now able to add something to the brief reference which appeared a few months ago in this department on the method of V. Negovsky (Moscow) for reviving the dead, and this on the strength of a communication of his which appears in Nature.

Negovsky distinguishes between agonal and clinical death, which are connected phases of the same process. Agonal death is the active struggle of the dying organism; clinical death is said to ensue when the heart and breathing have stopped. Only biological death is true death, and nothing can be done about it. It is not always easy to distinguish between agonal and clinical death because so many factors are involved. For all practical purposes either form of death is coincidental with the end of circulation in the brain. Revival is much easier during agonal than during clinical death.

Blood Transfusions

Negovsky says that he went to the front and experimented on soldiers who were dying from their wounds. First, blood was warmed to about 100 degrees F. Adrenalin hydrochloride and a solution of glucose were added. This mixture was injected into an artery and vein of the arm. As soon as there was a strong contraction of the heart, blood was sent in the opposite direction. Transfusion was continued in the vein, this time under less pressure. Usually coronary circulation was restored.

Bellows were used to give 25-30 respirations a minute and then reduced to 16-20 a minute. Artificial respiration had to be continued for some time after natural breathing was restored, but with periods of rest.

Negovsky says that his method is indicated when death suddenly follows excessive loss of blood; also in suffocation, cases of severe wounds of limbs, collapse and the like. In four months he says he treated fifty-one cases of shock, agonal and pre-agonal death and clinical death. In thirty-four cases his "treatment preceded proposed surgical operation, and thirty-one of the cases treated were able to undergo surgical treatment."

"A Permanent Effect"

In twelve out of his fifty-one cases "treatment produced a permanent effect in wounded men that had been regarded as hopeless and who were already in a state of agonal or clinical death." After resuscitation these cases were sent to hospitals behind the lines. In thirty-seven other cases the effect was not permanent, and death ensued. Five cases of clinical death recovered completely. On the strength of this record Negovsky thinks that "we may now consider it the task of medical men to give active treatment for agonal and clinical death," which means that because the heart has stopped beating and breathing has ceased "we cannot end our struggle for life."—W. K. in New York Times.

Tomorrow's World

Here are some of the newest discoveries and invention of the scientific world. They are becoming available as manufacturers vie for post-war civilian trade.

- When you buy a television set you may also get a gadget at a low initial cost and with practically no replacement expense in the offing— which will produce odors appropriate to the pictures shown. Kitchen breakfast scene will carry odor of coffee; garden, of flower fragrance, etc. Scent vanishes as picture fades.

Inventor Hans Laube of New York says 500 different scents can be controlled instantly, and in any sequence. Swiss inventor, working on same idea, claims his "smell transmitter" will produce 2000 aromas.

- Smallest radio yet planned is a miniature "skeleton" set which fits the palm of the hand, is about the size of a pack of cigarettes. Tubes are the size of lima beans; wiring is merely lines of silver-bearing ink, printed through a stencil on a small ceramic plate. Mobile source of power and amplifier must be worked out before tiny set can be produced in mass.

- Los Angeles business men can now place and receive calls in their automobiles within a 30 mile radius of downtown area. New service is experimental. If

successful, will be extended along highways from San Diego to San Francisco.

- Flowers could safely absorb substances which would poison preying insects, yet be immune from poison. An old fancy that has become fact. Deadly sodium selenite, mixed with soil, is absorbed by plant, and kills any spider-mite, aphid or thrip that alights on leaves or flowers and begins to eat.
- Houses may some day be heated by cold water! Five homes in Chattanooga, Tenn. will be heated thus as an experiment this winter. Principle of evaporation is that which Kelvin used in first mechanical refrigeration. "Heat pump" will utilize well water at a depth of 200 feet.
- Hay will be cured in the mow, instead of field-dried, according to agricultural experts at Ohio U. On electrified farms the modern way is to dry hay (which may contain as much as 45% moisture) in the mow by forcing air through it with a fan. Hay saved from weather damage by this method more than pays for necessary motor and fan. In addition to preventing weather damage, green color, denoting vitamin content, is saved and danger of spontaneous combustion lessened.

War surplus flame-thrower liquid is being converted into liquid soap mild enough for shampoos and some hospital uses as well as for dishes and other cleaning chores. War Dept. has enough liquid on hand for 50,000 gallons of soap.

- Purveyors to the public's sweet-tooth may soon be leaving sugar out of many candies and beverages. A new chemical compound (benzene derivative) now produced in the form of orange crystals, is 4,000 times as sweet as cane sugar and will be much cheaper to produce. In comparison, saccharine - coal-tar derivative used by diabetics—is 200 to 700 times as sweet as cane sugar.
- Auto "snowshoe" can help when you're stuck in the winter. It is a simplified form of the tractor tread; can be rolled up, stored in car compartment. When tossed against tire, added traction frees car from snowdrifts, ice spots, mud ruts or sand.

The Health Front

Cancer and Isotopes: Radioactive phosphorus, one of the isotopes (atomic research byproducts) is the first to be applied practically and constructively. It has been used by Dr. Bertram Low-Beer, (Ast. professor of radiology, U. C. Medical School) in the treatment of more than 300 cases of superficial skin cancers and warts. A solution of the substance is placed on thin blotting-paper. When dry, this is applied to the growth like a bandage, remaining in place several days (time depending on required dosage of radiation). A red blotch appears, disappearing along with the growth in about two months. Treatment was successful in 98 of patients who had basal cell carcinoma, 100% of cases of hyperkeratosis and 88.6 to 94% of cancer with various types of warts.

Tuberculosis and Garlic: Remembering that the medical lore of ancient India considered garlic effective in treating TB, scientists experimenting at the Indian Institute of Science, Bangalore, have found that garlic extract prevents growth of TB germs in culture solutions. In other test-tube experiments, extract prevented growth of many kinds of bacteria.

Tomorrow's History

Cataract Sufferers See: Patients whose eye lenses have been removed because of cataract can see by ultra-violet light, since the eyes' sensitiveness to ultra-violet is then increased 1,000 times. Patients of Dr. Wald, Harvard, could read an eye chart from top to bottom under this light, while he could not.

Prompt Diagnosis for Prisoners:

In many cities prisoners thrown into the city jail as drunken vagrants are merely ill or injured, but unable to defend themselves or prove their innocence—except by dying. Only then do chagrined officials discover that the prisoner was suffering from shock, concussion or skull fracture. Cleveland has opened a clinic at the city jail to prevent such mistakes by determining at once if a prisoner needs hospitalization. This will also enable officials to isolate prisoners with communicable diseases.

Anti-Malarial: In the Far East a shrub (diroa febrifuga) has long been used for ague, and as a general fever remedy. It grows from China and north India to Java and the Philippines. Its use, in the form of tea, is being considered as a weapon against malaria.

Rules For the Control of The Tongue

(Every religion, system of philosophy or code of ethics includes advice on curbing the rash activities of the tongue—which is referred to in the Christian Bible as "an unruly evil, full of deadly poison." Here are some of the rules which the Jain Shastras give for guidance in governing this obstreperous trouble-maker.)

1. Avoid lying; speak only words which are truthful and sincere.
2. Avoid exaggeration; speak in simplicity and truth.
3. Avoid deception; do not deceive either by word, look, or gesture.
4. Avoid evil-speaking; practice good will.
5. Do not listen to, act upon, or repeat an evil story. He who speaks evil of another, cannot find the way of peace.
6. Avoid idle conversation; learn how to be silent. Do not let the tongue run. Do not talk about the private affairs of others.
7. Avoid accusation, recrimination, condemnation and raillery. Practice forgiveness. Do not condemn those who are not walking in the righteous path; but protect them with compassion, walking the path yourself.
8. Avoid frivolous jesting and irreverent speech. Be modest in your words. Let your words be grave and reverent. Gravity and reverence are marks of purity and wisdom.
9. Avoid fault-finding, practice self-control. Avoid unprofitable arguments. Do not enter into wordy strifes about things. If one violently oppose you, let him have the last word.
10. Do not dispute about the truth, but live it. Cleanse your heart, acquire goodness and practice virtue.
11. Begin by adopting a vow of silence for one day in every week, or for one hour every day, while waking.

BHAGAVAD GITA

By PARAMHANSA YOGANANDA

Escaping Two Dread Enemies

Chapter 111, Stanza 32

Literal Translation:

But those who reject this teaching of mine (concerning truth), and do not live accordingly, lose all avenues of spiritual wisdom, are devoid of understanding, deluded and destroyed.

Interpretation:

Those who decry the wisdom emanating from Spirit—and declared by the scriptures and wise men—and live disorderly lives, find all the avenues of knowledge closed to them. Without understanding, such Souls starve for lack of spiritual

nourishment.

Those who do not live according to the inner dictates of meditation-born peace of Soul, find themselves entangled with the sensory perceptions of smell, sight, sound, taste and touch, and thus are confused, and lose the true sense of direction toward the Godward goal of life.

Numerous people, ridiculing all truth, shut their minds to every avenue or spiritual pathway of escape, and so rot in their self-created prisons of ignorance. Thinking the path of self-knowledge painful or difficult, those who desist from traversing it lose all understanding and peace.

Chapter 111, Stanza 33

Literal Translation:

Even the wise man acts according to the tendencies of his own nature. All living creatures go according to Nature; what can (superficial) suppression avail?

Interpretation:

Even a wise man—not to speak of ordinary individuals—finds his senses governed by his general nature, or tendencies. That is, the senses, in accordance with habits formed through previous pre-natal and post-natal actions, find attraction to certain things and are distracted from other objects. Previous karma determines the moods, inclinations, and habits which govern the thoughts and actions of men. Since this attachment and repulsion to objects of the senses are the cause of man's bondage, these dual obstructions in the path of liberation must be removed. Man must be governed by wisdom, and not by prejudiced moods and habits ruled by the tyrants of attraction and repulsion. Torturing the senses—as in protracted fasting to control greed, or lying on a bed of nails to remove the desire for a comfortable bed—or extreme suppression of strong inclinations, will not bring liberation from desires fed by strong previously-acquired impulses. This whole universe is governed by karma—no one can escape its government by crude force. Only by gradually taming the senses through wisdom-guided sense-indulgences and self-control can the Soul be free from identifying itself with attachments and repulsions.

Chapter 111, Stanza 34

Literal Translation:

Attachment and repulsion of the senses for specific objects are nature-ordained. But let no one come under influence of (those two psychological) qualities. Verily, they are his enemies.

Interpretation:

This is a continuation of the theme in the previous stanza. It has been pointed out that some individuals always act according to the dictates of their natural inclinations, and that even the wise man is inclined to act according to his nature. But a lover of truth under no circumstance should imitate the bond-slave of the senses. He must strive to override all impulses of attachment and aversion of the senses for their corresponding objects.

The Soul, as a perfect image of Spirit, is ever-contented within. The body-identified individual, governed by the pseudo-soul or ego, is utterly oblivious of the unconditioned bliss within him. Being identified with attachments and aversions of the senses, his diversified mentality fails to perceive the eclipsed absolute bliss of his Self. To avoid this calamity it is advisable to shun strictly the natural, or habit-created, dual inclinations of the senses and prevent this blackout of the inexhaustible dazzling bliss of the

Soul.

The ego perceives through the nature-created reddish dark glasses of attraction or repulsion; so everything appears to itself as red and gloomy. By turning his vision away from the senses and looking away from these natural limitations, the wise devotee perceives the luminescent happiness within and becomes completely satisfied.

Those who meditate regularly but not deeply may encounter either satisfactory or unsatisfactory spiritual experiences while trying to listen to the Cosmic sound. They may see the spiritual eye clearly, or only dimly. So they become filled with attachment or aversion to meditation, according to their experiences. This leads to spasmodic efforts to meditate deeply when spiritual results are obtained, and relaxation in concentrating fervently when good results are not forthcoming.

The earnest devotee must not indulge in these retarding longings for and aversions to meditation but always deeply enjoy the unchangeable bliss of the Soul. Otherwise, the senses will all too often indulge in the second nature of the dual psychological sensory conflicts and delude the Self, preventing it from realizing its true nature of immutable blessedness.

"Natural" inclinations in man—that is, inclinations born of his material nature—make him forget to re-discover his real Soul hidden beneath ignorance. These so-called natural inclinations are fundamentally unnatural, and hence are inimical to the growth of the Soul. Jesus, too, implied that it is natural for men to seek bread and earthly happiness, but that the wise should seek the kingdom of spiritual happiness and Giver of all gifts first.

SONG TO INDIA

By Mark Hyman

India! India!

Recover your efforts from the past!

Unite and become whole!

Find the word

That will bind your hands together Before the world

In all your

Strength and beauty.

India! India!

The earth still echoes the steps

Of Aryans, Chandragupta, Asoka,

Babur, Tamerlane, and Alexander.

The Khyber

Tells a thousand tales.

Show your power and strength..

Philosophy and Modern Life

By PROFESSOR P. S. NAIDU

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How can philosophy retain a prominent place in modern life? The solution which Professor Naidu, of the Allahabad University, advocates for teachers, and their disciples, in India is equally applicable to every Western student who wishes to impress others with the value of his chosen philosophy.

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As Philosophy a message to the doubt-distracted and trouble-tossed world of today? Has the Philosopher a true mission in life? Or is the Philosopher a mere parasite, living at the expense of others without making any contribution to the

welfare of society? Can the Philosopher justify his existence? These are challenging questions, and cannot be brushed aside easily. The Philosopher cannot afford to beat a retreat in the face of the challenge, and seek a comfortable corner in the safety of his seclusion. He must come out and face the challenge of modern life or perish.

It should be noted at the outset that, in the spacious days of yore, the philosopher was not a cynical recluse, nor was philosophy a subject of forbidding aspect to be admired only from a distance. The Philosopher-Rishis were respected by kings and rulers. They were always welcome at the Royal Courts, and often they exercised considerable influence over rulers and the ruled. They were the trusted counselors of kings, and displayed great resourcefulness in dealing with problems of policy and government. Kings themselves were philosophers to whom the Brahmins went for instruction in Brahma Vidya. In the ashramas of sages the pupils learned philosophy and the application of philosophy to life. Socrates, Plato and Aristotle were philosophers and also men who made themselves felt in the life of the State. But in the period which followed, we find a change in outlook. The tendency was for the philosopher to withdraw himself more and more from mundane affairs.

Descent from the Ivory Tower

Now, while the philosopher is climbing down to get into touch with the practical affairs of life, the practical man and the practical thinker are climbing up to reach the ideal values of existence. Each is moving half-way to meet the other. This is as it should be. And we may remind ourselves of the revolution that has occurred in contemporary science, particularly in mathematical physics, in higher astronomical studies and in submicroscopic biology. The leading scientists in these fields have sought the aid of philosophy in solving the riddles of science. But the question still remains, how is the philosopher going to substantiate his claim for support by society? In ancient times life was simple and human organizations were patterned on a simple design. Needs were few and easily satisfied, and man was in constant and living touch with the spiritual fountainhead of life. Religious, moral, aesthetic and intellectual values were the daily concern of the ordinary citizen. In such a congenial environment philosophy flourished and the philosopher waxed strong.

But with the birth of science and technology, and with the discovery of the power hidden in man for controlling nature, man multiplied his needs and human society became much more complex. Man found that he could devise a hundred different means for making life easy, comfortable and enjoyable, and for eliminating physical labor by making the machine work for him. Naturally man became impatient of discipline, self-control and self-denial, and embraced every means for securing sense-enjoyment. And as philosophy preaches self-discipline, it is a very inconvenient obstacle to a generation bent on securing the maximum amount of enjoyment. It is this attitude of mind that is responsible in a large measure for the unpopularity of all those intellectual disciplines which tend to emphasize plain living and high thinking.

Should the philosopher, then, play to the gallery and cater to the public taste in these matters? Should he transform philosophy in order to satisfy the demands of the prevailing fashions in thinking? The answer is plain enough. The philosopher is not to climb down to the low level to which humanity has sunk; nor can he maintain a stolid aloofness, and cut himself away from his brethren.

Infectious Examples

But he must live philosophy. Real philosophy is not merely to be talked about

but lived; it is not merely a matter of the intellect, but of the heart too. By living the life of philosophy which the philosopher professes, he will be able to bring light into this gloomy world. The intensity of the faith which the philosopher has in the capacity of his well-beloved discipline to solve the practical problems of life must be demonstrated by the life he leads.

The philosopher sages in India lived the doctrines they preached and taught to their disciples, and the disciples in their turn "caught the infection," and modeled their lives on the exalted principles expounded by their teachers. Of a historian, mathematician or scientist, it is not demanded that he should live a life based on his teachings. One may be a great scientist or a great historian, but his life may be anything he pleases. But in the case of the philosopher this divorce between his teaching and his life, between theory and practice is not permitted. He must live the Idealism he preaches, the ethical doctrines he teaches and the principles he upholds.

Unfortunately, in modern times, due to the influence of Western modes of thinking and living, the philosopher—following the example of teachers of other subjects—has made philosophy a matter merely of intellectual discourse, and has often led a life divorced from his philosophical convictions. This state of affairs must go, at least in our country. Let the philosopher live philosophy, and then he will find his students unconsciously imbibing the spirit of true philosophy. They will then apply the principles to the practical problems of life and solve them with ease.

Living in terms of philosophy is a hard task, for it demands detachment, renunciation, brahmacharya and sacrifice. But it must be done. And in our country at least the beginning must be made. Only those should be allowed to teach philosophy who live the life of the philosopher. Only by identifying philosophy with life, in his own life, can the philosopher create the spirit which will enable his disciples, the students of philosophy, to solve the problems of life for themselves and for those who are outside the pale of philosophy. —Jaina Gazette.

OUR READERS SAY

I find the instructions very helpful and easy to understand. Also my East-West Magazine, is about the best I have read.—A. C.

Please renew my subscription to East-West as I would as soon be without food, as the magazine.—C. S. P.

We found the little magazine very interesting, particularly your review of Rene Fulop-Miller's book, "The Saints That Moved the World."—Mrs. H.N.

Book Reviews

THE BROCADED SARI

By Ishvani.

Ishvani was born in Bombay. Her well educated mother and father were Koja Muslims, whose marriage had been arranged by the maternal grandfather. Having once discovered a determined medical student studying under a streetlight (the boy's mother was too poor to afford a light for evening study) grandfather Bismail had become interested in him, watched his progress, and at the proper time procured him a scholarship in medical college. Bismail was a successful doctor himself, and anxious to have some one capable of carrying on his practice, so when the young physician graduated he gave him the oldest daughter. He then bestowed upon the newly married couple "the first floor of his spacious house, half his practice, and all his blessings." Later, Ishvani, the youngest

of their five children was brought up there. It was a large family. In addition to her brothers and sister, parents, and the Parsi tutor who lived with them, there were her grandmother (the grandfather had by then succumbed to the plague) and uncles, right upstairs.

The author describes her childhood and adolescence in such a way that the reader inevitably takes a sympathetic interest in the experiences, problems and restrictions attendant on life in an orthodox Muslim household. Her mother's death, separation from her beloved married sister, disagreements with her step-mother, endeavors to avoid marriage and, finally, a marriage which promised well but proved impossible for a girl who nurtured a hidden core of independence despite her upbringing—all these preceded Ishvani's determination to achieve personal freedom. This battle with conventions—personified by her husband and relatives—forms the climax of the book. The narrative closes before her departure from India, but a brief foreword has disclosed the fact that her home is now in the United States.

India's Religions

Aside from the story itself, *The Brocaded Sari* is of interest because it at least mentions all the leading religions of India. This is skilfully done, considering that Ishvani was being brought up in an orthodox household, for the paragraphs which relate facts or legends concerning other religions are woven into the pattern of her own life. For instance, Amah, who had looked after her since childhood, tells the story of Queen Maya's annunciation (which parallels that of the Virgin Mary) and Buddha's birth and search for enlightenment.

Again, when Ishvani longs for the cool mountains she thinks of the Mahabharata stories connected with them and then of the one about Draupadi and the suit of the five Pandu brothers. For awhile she stays with a family where Krishna is worshipped, and hears passages read from that superb scripture, the Bhagavad Gita. And during childhood she has often watched the gardener, a Shiva worshiper, bring daily offerings of milk to two large cobras (Shiva once assumed the form of a huge serpent) who lived in the rock garden.

From her we also learn that the Muslim world is divided (though not to the extent that division exist in the Christian world), a great part of it consisting of two sects known as the Shias and the Sunnis. She belonged to the Koja Shias who differed in many respects from some sects, such as the Borahs and the Aga Khanis, where the religious heads are all-powerful.

And, while speaking of their Parsi tutor she includes a paragraph or so about Zoroaster, the founder of that religion, and her early dread of encountering a Parsi funeral, with the four ghoulishly painted, white-clad professional bearers swiftly bearing the corpse on a stretcher to the Tower of Silence. All of this helps to give depth to her picture of Indian life.—Reviewed by Virginia Scott.

MAN-THE MAKER

(By Eileen J. Garrets and Abril Lamarque.

Will the atom bomb destroy civilization? Or will man persevere in the constructive use of atomic energy until its benefits outweigh its dangers? If the pattern hitherto followed in the evolution of scientific discoveries and inventions is repeated in this instance, then civilization will survive the present threat.

Man—The Maker outlines this pattern. In the picture sequence, furnished by Abril Lamarque, a number of pictorial forms—including photographs, line drawings, etc.—are utilized. These are tied together and explained in the accompanying

text by Eileen Garrets, editor of the monthly, Tomorrow.

They tell the story of man's use of great natural forces—fire, steam, electricity, etc.—and of his discoveries and inventions, from the wheel to internal combustion engines and aircraft. They show that most of these inventions pass through three stages. "First of all, they have a limited application when they are little more than a novelty, and then almost at once they are put to the uses of war. Later a third period is represented when they are applied to peaceful pursuits."

Although the atom bomb is a source of terror at its present destructive stage (the submarine, too, is still at this stage), the creative forces of the world will probably lift it into the third phase before fear and greed have succeeded in bringing about total destruction through its use. We are reminded that: "The invention of gunpowder did not mean that all men would be killed with the new weapon, nor did the invention of machinery mean that all men would be thrown out of work, though there were many who thought so at the time. Some men were pauperized and many were killed in war, it is true, but the results of all inventions have been complex."

So, man creates. War is "the accelerator or agent" which produces the second phase. And the type of society prevalent at the time determines the speed with which the productive, beneficial third phase is attained—or the delay which occurs if there must be an improvement in the society first.

For example, while fire brought light, protection and warmth to primitive man, it soon entered the second phase. Human offerings were sacrificed to it, "heretics" were fed to it, knights used it for their fire-throwers (forerunners of the modern flame-thrower) and it became "Greek fire" (precursor of modern incendiaries). Even though it is still harnessed to some of these death-dealing tasks, man would not choose to forego its benefits in order to be rid of its evils. Fusion of metals led to the production of increasingly-complicated tools, steel and other building materials. Fire has brought warmth, light and palatable food to the home. Its ally, steam—used in everything from steam-engines to condensers—has revolutionized modes of travel and made the machine age possible. Similar contrasts mark the progress of all other discoveries and inventions, with the constructive aspect dominating in time. Through pictures and words the authors remind us that gunpowder can be used in bullets or long-range explosives, but also to clear the way for dams and canals. The principle of the wheel can be used in war-machines (from chariots to tanks) or in spinning-wheels and their modern counterparts the spinning wheels of modern machinery—in vehicles, in watches. etc. The internal combustion engine can propel vehicles on errands of death or of mercy; can run motorcycle, bulldozer or tractor. Aircraft can carry bombs or passengers. Movable type can print Mein Kampf or the Bible. The final picture---the mushrooming pillar of smoke rising from an exploded atom bomb—is a reminder that "The journey from the cradle to the grave will continue to be precarious so long as man makes foolish and inhuman warfare instead of facing his difficulties with reason rather than arrogant emotion." But, "The world and its constructive people will be around a long time," prophesies Eileen Garrett. For: "Over all there is a more dramatic plan of evolution that divides mankind into two groups: those who destroy, and those who must forever endeavor to create. Even though a formidable enemy conceived by man himself has appeared on the horizon, the positive creative forces within will win out."-Reviewed by Virginia Scott.

The frank realization that physical science is concerned with a world of shadows is one of the most significant recent advances.—Arthur Stanley Eddington.

PRACTICING SUGGESTION ON WARTS

No doubt most of the old "charms" against warts did work. The instructions had to be followed carefully, and that required concentration. And certainly only those who sincerely believed in the efficacy of such things took the trouble to carry out the intricate rules surrounding most advocated methods. By watching the treated warts and expecting them to disappear, patients "suggested" their disappearance, and the growths complied.

Now science—represented by Dr. H. Vollmer of N. Y.—agrees that suggestion is "at least as effective" as X-ray or surgery. In a recent issue of *Psychomatic Medicine* the Doctor described his experiments with over 100 children, and documented his case with the findings of German, French and Swiss dermatologists.

Medieval European books on Alchemy, magic, etc. contained strange and varied advice on the subject. Early American settlers gradually worked out simplified "cures." A Mark Twain character mentions the efficacy of dead cats, and of spunk-water (obtained from a stump in the middle of the woods, and used while alone at midnight—with the use of the proper mantram). In the Suwannee River swamp country, according to Cecile Hulse Matschat, the belief is that a live frog cut in two and applied hot is a good remedy. Then there is the practice of rubbing raw potato (obtained under specified conditions) on the wart, then burying the potato at a designated time and place. A more modern method—which makes painful concentration a certainty—consists of burning a circle around the base of the wart with the tip of a heated lead pencil.

Dr. Vollmer uses a much simpler method. He traces an outline of the patient's hand and draws in the warts with a red or blue pencil, carefully sketching them just the size of the actual warts. He tells the child to watch for "a very faint tingling" in the warts, adding, "That is a sign they will soon disappear." The child takes the chart home so that every day he can compare the real warts with the pictured ones, and note their shrinkage. Cures are not confined to warts on the hands. For one nine year-old girl (daughter of a skeptical dermatologist) Dr. Vollmer charmed away a faceful of warts in six weeks.

Of course, scientists feel that they should be able to explain "why" suggestion works. So they state that warts are virus growths which have a tendency to heal themselves over a period of months anyway. Suggestion stimulates the elation of the blood, and the increased flow in the affected area accelerates spontaneous healing.

RESTORE YOUR BROTHER'S SIGHT

Regular trips to the local blood bank are still included in the routines of many citizens who became donors during the war. Thousands of lives are saved by transfusions. How about other scientific advances of recent years? Do any of them need the cooperation of the average citizen? Yes, without incurring pain, expense, or even inconvenience, he can help the blind to see.

A few years ago transfusions were used only in the direst emergencies, and if the family of the patient could provide a blood-donor or pay for a transfusion from a professional donor. Individuals who volunteered on behalf of relatives or friends were considered pretty brave, and gave detailed accounts of their unusual experience. But during the war, the simple technique used in obtaining plasma was so well publicized that the general public lost its fear of the procedure and thousands of people considered it their duty to experience some slight inconvenience periodically in order to help preserve life.

Similarly, the comparatively new technique of transplanting eye corneas to bring sight to the blind has been used in only a small percentage of the cases where

such an operation is practicable, because the corneas themselves were not available. Of course, law forbids the use of a living person's eyes—although a few such offers have been made. A few have willed their eyes to science, but many hundreds more who have thought of it have not known how to go about the matter, and have died without making their wishes known. Obviously, the need has arisen for some group or committee to explain facts to the public, solicit pledges of corneas, and work out means of bringing Doctor, patient and cornea together. Such a group (there may be others of which we have not heard) is The Sight Restoration Society, Inc., sponsored by the Lion's Club of Central Staten Island, New York.

They send out pledge cards to citizens who wish to will their corneas to the blind. When the signed pledge is received, the Society sends back a card containing full instructions to the "attending physician" concerning what to do at the time of death. This can be filed with the will or other important papers, given to the regular family physician, etc. etc. No expense on the part of the giver or his estate is involved, nor will the removal of this transparent membrane on the forepart of the eye involve any religious prohibitions since it leaves all the features intact and unmarred.

This non-profit group then donates the corneas to hospitals or specialists who are registered with them and who have blind patients on the waiting-list for a cornea transplant operation. Help is not limited to those in the vicinity of New York. Any blind person, anywhere, may apply for help, and it will be given in the order in which applications are received. The Society also solicits donations, since it must pay for literature to inform the public of its work, postage, fees to physicians removing the corneas from deceased donors, transportation charges to places where corneas are to be used, etc. In addition, as finances permit, they will pay for the transplant operation itself in cases where the blind applicant cannot do so. A high percentage of the country's 250,000 blind could be made to see.

Requests for additional information or pledge cards and donations too—may be sent to: Ralph Cerreta, Executive Secretary, Sight Restoration Society, Inc., 30 Bay St., Staten Island 1, N. Y.

EDUCATION

More and more of the world's youths are turning toward the U. S. for higher education. Unfortunately, colleges are overcrowded with our own students now, and of the 50,000 foreign students desiring to come here, only about one in ten will get in. Part of the attempted influx is due to the war-damage suffered by European Universities. Figures show that some 300 students from India are enrolled, and as many more are on the way. China has a waiting-list of 4,000 students (double the yearly quota). From Scandinavia. 550 students (80 %) plan to come to the U. S. this semester.

CONGRATULATIONS TO CENTERS IN INDIA

The Bhordaha Yogoda Sat Sanga Society in the district of Midnapur, Bengal, India, which was established a few years ago, has now performed the opening ceremony of the Sri Yukteswar Sevashram in the newly built house of the Society. The Society is running a free primary Night School, a charitable dispensary and a library. Regular religious meetings and study and meditation groups are being held at the ashram. Kriyaban members are increasing every year. Paramhansa Yoganandaji sends unceasing blessings to the members of this newly created Sevashram, and especially to Swami Satyananda for founding this new home of spiritual activity.

The Sevayatan Colony of thirty-four acres, at Jhargram, in the district of

Midnapur, Bengal, India, was founded by the inspired efforts of Swami Premananda, and is maintained by him and by the Washington, D. C. Center members. This is an active, new and vital Colony with a Day School and many philanthropic activities, and is affiliated with our Self-Realization Fellowship Headquarters in Los Angeles. Swami Satyananda is in charge of this Colony also, and Sailesh Mohun Mazumdar is Secretary. Paramhansa Yoganandaji says: "I send heart-felt blessings to Swami Premananda for his glorious efforts which have brought about this joyous happening, of which I am very proud."

DOES THIS INTEREST YOU?

This paragraph is addressed primarily to those who are students of the SRF teachings—or are deeply interested in those teachings and in the aims of the organization. There is an opening at Headquarters—right now—for an efficient typist, preferably a stenographer. In addition to being a capable office-worker, the person must be in harmony with our teachings and more interested in a life of service than in financial gain or social contacts. (The first qualification can be filled by any number of people, but the importance of the second one makes it seem wise to call this opportunity to the attention of students in all sections of the country.) The person chosen will have the privilege of living and working at Headquarters, thus coming more directly under the spiritual guidance of the head of the organization. All questions concerning this opening, or applications listing your qualifications, should be addressed to F. Darling, 3880 San Rafael Ave., Los Angeles 31, California.

OUR THANKS TO YOU

Paramhansa Yogananda and the staff at Headquarters wish to offer sincere thanks to all the students, friends and readers of East-West who sent Holiday greeting cards. The beauty of the cards, and the personal sentiments expressed on so many of them, were deeply appreciated, and seemed to draw us closer to you. We regret being unable to thank each one individually!

IN MEMORIAM

My deepest sympathy goes out to all those who are saddened by the passing of my early associate and friend, Sasi Bhushan Ghosh of Ranchi Brahmacharya Vidyalaya. He was kind-hearted, enthusiastic and self-sacrificing in all his endeavors for the growth of the Ranchi institution. May God grant him salvation and the freedom of the astral spheres. —Paramhansa Yogananda.

Prayer Conquers Space

When you need peace, solace, inspiration, relief from pain, disease or fear, the solution to a problem or greater success in your periods of meditation, attune with us. Paramhansa Yogananda's meditation period for such work is from 9-11 A.M. (PST). Group meditations are held in the Mt. Washington Estates Chapel every week-day morning at 8:15 and evening at 7:30 (PST). Saturday there is a special silence period from 8-10 P.M. Written requests for assistance through prayer receive the attention of Paramhansaji and also that of disciples and advanced students.

Let us know if you are successful in receiving help with your problems through attunement with us. You are also welcome to write or wire us for assistance through prayer. (Address: Prayer Council, Self-Realization Fellowship, 3880 San Rafael Ave., Los Angeles 31, Calif.)

MANY HAVE BEEN HELPED

In my last letter I have asked prayers for my daughter and I want you to know she is so happy and contented and received just what she desires. She sure is serving God in her work . . . It is so little one can do in return for a prayer and a great soul's time.—Mrs. G. O. G.

I want to let you know how things are going with my son. Everything has improved He is looking after things, taking care of his family, and hasn't taken a drink for a month. His wife is feeling much better, has gained five pounds—E. W.

Still I feel that I ought to try to do more for I have more of the abundant life today than I have ever before experienced. I don't feel that I am a square peg in a round hole any more.—J. C.

I have also received much spiritual help. I want to thank you for everything.

What I give to India is little compared to what India has given to me.—A. M.

I shall always be grateful to you for relieving me of my heart ache last April.

I am completely over that situation. It has gone out of my life entirely. —R. S.

New Year's Wishes To you All
From Paramhansa Yogananda

N

o matter how discouraging your physical, mental, spiritual habits and problems have been, try to brace yourself and renew your efforts to find God through deeper meditation, and to achieve success through continued, but stronger, efforts.

What is past is gone, buried in the last year's grave. What is present is your own. You are reborn every year—every day. You can overcome your tests no matter how great they are, if you call upon your Soul's reserve strength; for the image of God is buried within you, and is greater than any disruptive power.

Every night you dump the body in the subconscious and become an angel—a God, blissfully sleeping on space. But every day, on waking, most people turn into devils again. When you learn to meditate so deeply that your mind remains on God and inner peace —while you perform your diurnal duties, then you can become a day-time angel too.

Don't make unimportant chores important, for nothing you achieve will last—hence why waste time? Work instead for everlasting life—for freedom from earth life.

It is yours if you try unceasingly. You will get it if you convince God you want it above all His temptations such as money, sex and wine.

Paramhansa Yogananda, 1926.